and £30 per annum. It is profitable to carry fresh fish inland by bicycle even as far as Blantyre,[1] as the shore price to the retailer is 4*d.* a load, which later may fetch from 16*s.* to 24*s.*[2] Yao on the south-west lake shore grow an excellent quality rice.[3] Rice is also grown near Lake Chilwa, but is mainly sold in the market organized near the lake shore by the Agricultural Department.

Division of Labour

The man builds the house, hunts, fishes, makes the nets, baskets, grain-store, game-traps, and, in the old days, the bark-cloth. He cultivates the tobacco. He cuts down the trees and may help with the hoeing and harvesting. The woman hoes, muds the floor of the hut, sweeps, cooks, brings firewood, draws water, brews beer, makes the pots and pipes.[4]

Land Usage

There are two types of garden in the Yao areas south of Lake Nyasa: one the ordinary garden in which the staples grow, and second, gardens along the stream beds. These latter are especially valuable for providing out-of-season crops. In addition most householders have a few small plots for tobacco and ground-nuts.

The main garden is cultivated by the slash-and-burn method, common in Central Africa. The Yao, unlike the Bemba, garden occupies the whole area cleared. Burning is done just before the rainy season (October–November). The ash and soil are hoed into elongated mounds and grain is planted along the ridges. Gardens may be cultivated for more than five years. In the second and subsequent years of cultivation the stalks and weeds are piled up and burnt. There are signs of soil impoverishment. The gardens are cleared in August, and heaped to dry for burning. After the burning the seeds are planted in late November. By February and March green maize is available to supplement the diet, and by the end of April the crops are ready to be harvested. The maize is stored in wicker containers, while sorghum is stored in the huts on a stand. Cassava is planted in large mounds made by turning the turfs over, so that the roots are outside the mound and the vegetable matter inside. Legumes are planted in smaller gardens, or interplanted with the main crop. Ground-nuts are stored, after being shelled, in mud-plastered wicker containers, designed to be rat-proof. Tobacco is planted at the sides of the streams for hand-watering in the seedling stage, and then transplanted about January. The leaves are ready to be plucked about April and soon afterwards they are marketed. Sweet potatoes are planted in the rainy season, and are ready for eating in May. The stream gardens yield out-of-season crops—maize, beans, pumpkins, and also sugar-cane, which is used in the initiation ceremonies.

Craftsmanship

The Yao have few skills. All cultivation is by hoe; axes and knives are their only other technological equipment. The men make mats from reeds and palm leaf, and the women make pottery. The huts are strongly built from poles laced with bamboo and plastered with mud. The roof is thatched with grass. Under Arab influence the

[1] *Census of Native Population*, 1931, p. 26.
[2] *Cadrington*, 1898, p. 517.
[3] Stannus, c. 1902, p. 256; Macdonald, 1882, vol. i, p. 137.
[4] Aplin, 1931, p. 19.

3: Stanner D-6 (ca. 1912) 1922 FT? Yao FT?

585 dress of her married life begins. The man and woman live together peaceably enough as a rule, each attending to his own sphere of work. The man builds the house, the woman 462 ● mends the floors; she sweeps and cooks, she is the hewer of wood and drawer of water. The man hunts, fishes, makes mats, baskets, the grain store, game traps, and bark-cloth; he looks after the tobacco, and makes the mud, while his wife hoes the hoe. He it is who fashions the gourd vessels and carves the spoons, while the woman is the potter (Pl. III, 4) and pipe-maker. Together they hoe and together they harvest, but to the woman falls the monotonous drudgery of pounding and sifting the corn for flour.

847 The Yao have a custom like that of the Anyanja. A sister brings to the house of the newly wedded pair a log of green wood from a mbanga tree which is very hard; the log [522] may be two feet in diameter and four feet long. Should the bride not become pregnant before it is burned away, the husband is laughed at and they may both be teased by having [558] many logs brought to the house. A man who has no children is much despised and there is a saying, "He must have eaten some ground-nuts," punning on the word for a thick-skinned variety of ground-nut, chimbwatila, a word which also means sterility. An impotent [537] man may, with the consent of his wife, introduce some male friend into the house, any children born in consequence being claimed as the husband's. He usually chooses some friend from a distance to obviate any attachment springing up between him and the wife. Two married couples may, all consenting, exchange consorts for the night, but they never live together like this for long periods.

582 There is one well-defined marriage taboo; a man may not marry a woman of his own clan. In the old days, he was also restricted to his own tribe, except in the case of slave [611] wives and wives by capture. Since the clan is inherited from the mother,[1] a man may not [587] marry the daughters of his maternal aunts, but he may marry his other female cousins. He may not marry two sisters nor a deceased wife's sister; neither do two brothers marry two sisters.

595 The number of wives is limited only by the husband's ability to provide for them. In addition to free wives, a man might formerly have a number of slave wives. The head wife is called *bwanje*, the other wives, *mangumba*. The word given by Macdonald, *akwanje*,[2] meaning the junior wives, is a Chinyanja word and, I think, wrongly applied.

582 It has been said that a man always marries into the village of his wife. For this reason, [612] 913 female children are always prized as it means an increase in the number of able-bodied men added to the village. In rare cases, the wife might be taken to the husband's village, [583] as is the Anyanja practice.[3] This, of course, is true in the case of chiefs and headmen. Here, we may also note that no payment is made for the wife and no dowry is received with her.

584 To revert to betrothal, occasionally the sponsors will not agree to the marriage and a 843 runaway match takes place, but in the end, the marriage is usually regularized by the sponsors coming to an agreement. If, however, the woman has in the meantime become

[1] Vide infra, p. 298. [2] Op. cit., p. 134. [3] Stanner, op. cit., p. 308.